

Parashat Ki Tavo

פרשת כי תבוא

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A Problem of Doctrine: Jesus or Yeshua?

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 26:1-29:8

הפטרה: Isaiah 60:1-22

הברית: Acts 16-18

החדשה

Triennial cycle: Devarim / Deuteronomy 26:1-27:10

In this week's reading from Parashat "Ki Tavo" (*Devarim / Deuteronomy 26:1-29:8*) "when you come," taken from the opening verse of the text, Moshe warns the people saying *וְהָיָה כִּי-תָבֹא אֶל-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וִירֵשָׁתָהּ* *"When you come into the land that the Lord God has given you as an inheritance ..."* (26:1). Moshe lists the blessing that follows the one who listens and obeys (השמעים והשמרים) God's Word and the curse that follows when one chooses not to listen and obey. Sefer *Devarim / Deuteronomy 28:1* states *וְהָיָה אִם-שָׁמוּעַ תִּשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת* *saying "now it comes to be that you listen hearing the voice of the Lord God to keep and to do ..."* The phrase *שָׁמוּעַ תִּשְׁמָע* is translated as "diligently obey" according to the NASB. The first word *שָׁמוּעַ* is a 3rd—Qal noun meaning "to hear or to listen" and *תִּשְׁמָע* is written in the imperfect Qal second person masculine singular form denoting a past action that is in progress but not completed at the time in question. This Hebrew phrase is translated in English as "diligently obey" the Lord your God. It is interesting that, the verse says "if you listen to the voice of the Lord your God" (*וְהָיָה אִם-שָׁמוּעַ תִּשְׁמָע*) in Hebrew, the imperfect form indicates that listening is an ongoing process that is not yet complete. This indicates the process of listening (hearing) and obeying God's voice is an ongoing life long process. A parallel is drawn within the sentence on "listening or hearing the voice of the Lord God" and "to keep" (*לִשְׁמֹר*) and "to do" (*לַעֲשׂוֹת*) what God has commanded. Today, in an effort to keep, to do, to listen and to obey, in our zeal for the truth found in Scripture, is it possible to call for a return to a Hebraic understanding of the Scriptures while at the same time inappropriately applying the idea? "Have we given our ears to the Lord in order to listen to what He is saying to us from a humble heart or has our hatred and anger over the tradition of men fueled (motivated) us in the return to a Hebraic way of life?"

פרשת כי תבוא ספר דברים פרק כח פסוק א-י

א וְהָיָה אִם-שָׁמוּעַ תִּשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת וְאֵת-כָּל-מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם וְנָתַתְךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ עַל כָּל-גּוֹי הָאָרֶץ: ב וְכָאֵן עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה

Devarim / Deuteronomy 28:1-8

28:1 'Now it shall be, if you diligently obey the Lord your God, being careful to do all His commandments which I command you today, the Lord your God will set you high above all the nations of the earth. 28:2 'All these blessings will come upon you and overtake you if you obey the Lord your God: 28:3 'Blessed shall you be in the city, and blessed shall you be in the country. 28:4 'Blessed shall be the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock. 28:5 'Blessed shall be your basket and your kneading bowl. 28:6 'Blessed shall you be when you come in, and blessed shall you be when you go out. 28:7 'The Lord shall cause your enemies who rise up against you to be defeated before you; they will come out against you one way and will flee before you seven ways. 28:8 'The Lord will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the Lord your God gives you. (NASB)

28:8 'The Lord will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the Lord your God gives you. 28:9 'The Lord will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the Lord your God and walk in His ways. 28:10 'So all the peoples of the earth will see that you are called by the name of the Lord, and they will be afraid of you. 28:11 'The Lord will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the Lord swore to your fathers to give you. 28:12 'The Lord will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow. 28:13 'The Lord will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the Lord your God, which I charge you today, to observe them carefully, 28:14 and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them. (NASB)

וְהִשְׁמִיעַ כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: ג כָּרוּךְ אֲמַתָּה בְּעִיר וּבְרוּךְ אֲמַתָּה בַּשָּׂדֶה: ד כָּרוּךְ פְּרִי-בִטְנְךָ
 וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ שֶׁגֶר אֲלֶפֶיךָ וְעִשְׂתָּרוֹת צ' אָנֹכִי: ה כָּרוּךְ טָנָאֲךָ וּמִשְׁאֲרֹתֶיךָ: ו כָּרוּךְ אֲמַתָּה
 כָּבֹד אֶת וּבְרוּךְ אֲמַתָּה בְּצִאֲתֶךָ: [שְׁשִׁי] ז יִתֵּן יְהוָה אֶת-אֵי יְבִיךָ הַקָּמִים עָלֶיךָ נִגְפִים לְפָנֶיךָ בְּדֶרֶךְ אֲחִי
 יֵצְאוּ אֵלֶיךָ וּבִשְׂכָעָה דְרָכִים יְנוֹסוּ לְפָנֶיךָ: ח יֵצֵאוּ יְהוָה אֲמַתָּה אֶת-הַבְּרָכָה בְּאַסְמִיךָ וּבְכָל מִשְׁלַח יָדְךָ
 45 וּבִרְכָּךָ בָּאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ט יְקִימְךָ יְהוָה לֹא לְעַם קְדוֹשׁ כְּאֲשֶׁר נִשְׁבַּע לָךְ כִּי
 תִּשְׁמֹר אֶת-מִצְוֹת יְהוָה אֱלֹהֶיךָ הֵיךְ וְהִלַּכְתָּ בְּדַרְכָּיו: י וְכָאוּ כָל-עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ
 וַיֵּרְאוּ מִמֶּךָ: יא וְהוֹתֵרְךָ יְהוָה לְטוֹבָה בְּפָרִי בִטְנְךָ וּבְפָרִי בְהֶמְתְּךָ וּבְפָרִי אֲדָמָתְךָ עַל הָאֲדָמָה אֲשֶׁר
 נִשְׁבַּע יְהוָה לְאָבִי תִיךְ לָתֶת לָךְ: יב יִפְתַּח יְהוָה | לָךְ אֶת-אוֹצְרוֹ הַטּוֹב אֶת-הַשָּׁמַיִם לָתֶת מָטָר-אֲרָצְךָ
 בְּעֵתוֹ וּלְבַרְכֶּךָ אֶת כָּל-מַעֲשֵׂה יָדְךָ וְהָלִוִיתָ גוֹיִם רַבִּים וְאֲמַתָּה לֹא תִלְוֶה: יג וְנִתְּנָה יְהוָה לְרֹאשׁ וְלֹא
 50 לְעֵבֶל וְהָיִיתָ רֶק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה כִּי-תִשְׁמַע אֶל-מִצְוֹת | יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מַצְוֶה
 הַיּוֹם לִשְׁמֹר וּלְעָשׂוֹת: יד וְלֹא תִסּוּר מִכָּל-הַדְּבָרִים אֲשֶׁר אָנֹכִי מַצְוֶה אֶתְכֶם הַיּוֹם יִמֵּן וְשִׁמְּאֹל
 לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם:

So, asking the question of humility, of being humble before our Father in
 55 Heaven, what is the true motivation behind the desire to return to thinking
 hebraically about the Scriptures? Reading through this week's Parashah, the
 scriptures emphasize the importance of hearing the voice of the Lord God and
 obeying (שְׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ). Are we truly seeking and hearing the Lord
 with a humble heart? Are we truly hearing the Lord speaking to us from the
 60 Scriptures? The reason I ask this question is because I have heard on a number of
 occasions various believers within the messianic movement teaching the belief
 that "Yeshua is not Jesus." Specifically that there is "power" in the name of
 Yeshua and there is "no power" in the name of Jesus. This statement poses a
 serious problem. If this premise and belief is correct, then all translations of the
 65 scriptures; including the original Greek manuscripts are not trustworthy and false.
 On the other hand, if the belief that "Yeshua is not Jesus" is in error what is the
 true source that has led one to this erroneous way of thinking? Is this belief
 fueled by an anti-church sentiment? Why turn people away from using the name
 of Jesus the English/Latin translation of Yeshua? This is a serious spiritual
 70 problem for a number of reasons: (i) one is blaspheming Jesus (Yeshua) the
 Messiah and the Ruach HaKodesh (Holy Spirit) who reveals the Messiah to each
 person who places his or her faith in Him. (ii) One is teaching a spirit of hatred
 because it is surmised that the name of Jesus is an erroneous translation lacking
 power that was produced solely by the church and not based on the transliteration
 75 of the name Yeshua into the various languages. And (iii) the claim that "Yeshua is
 not Jesus" poses a serious misunderstanding of the Scriptures according to the
 Hebraic point of view. In order to sort out this problem, let's investigate the issue
 of translation and study the implications of translation and transliteration with
 respect to understanding who Yeshua is from a Hebraic point of view. The real
 80 question is whether the name translated into another language loses its power?
 Does calling on the name of Yeshua by the English Jesus, the Latin Iesus, or the
 Greek Ἰησοῦ cause the power of God to become ineffective? Does translation
 from one language to another change the nature and character of the Messiah as
 redeemer, savior, Lord, and King when His name is transliterated into another
 85 language as it is placed within the biblical texts? Let's see if we can answer these
 questions.

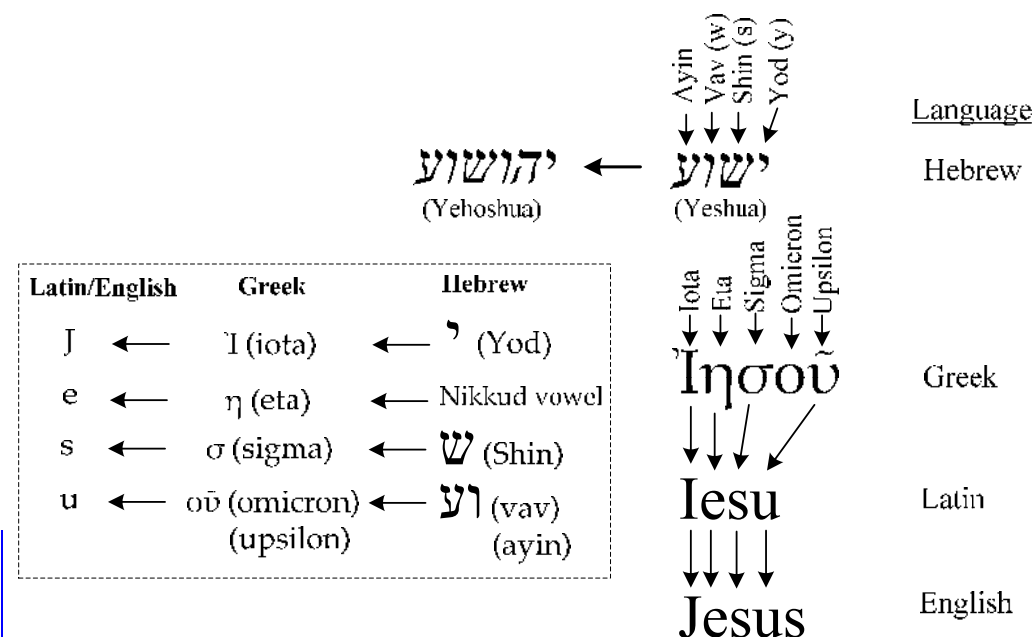
Looking at the Textus Receptus or the Codex Alexandrinus (Greek Manuscripts) starting with *Matthew 1:1*, we understand that the Greek text is an allusion to the Hebrew and Aramaic languages when we read Βίβλος γενέσεως
 90 Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. The Greek text says "... *Jesus Christ son of David son of Abraham*" in English. Based on the first sentence in the Ketuvei Shelachim (Apostolic Writings) we understand that the Author is bringing concepts from the Tanach (the Torah) sefer Bereshit (Genesis) referring to Avraham and from the Neviim (Prophets) referring to David. Here David
 95 (Δαυὶδ) and Avraham (Ἀβραάμ) are transliterated into the Greek Language as best possible by the author of the book of Matthew. The object of the sentence is the one who is referred to in *Matthew 1:1* as being the son of David and the son of Avraham, Yeshua (Jesus, Ἰησοῦ).

The Hebrew word for "He will save" is יִשׁוּעַ ("yoshia") which has the same
 100 root as the name "Yeshua" (יְשׁוּעָה). The name given to Yeshua reveals to us what he has done, the Messiah saves. The etymology of the name Yeshua (יְשׁוּעָה) shows that it is a contraction on the name Yehoshua (יְהוֹשֻׁעַ). The English translation of Yehoshua (יְהוֹשֻׁעַ) is Joshua. The meaning of the name Yeshua (יְשׁוּעָה) is provided for us explicitly within the text in *Matthew 1:21*, the NASB renders the
 105 verse as "*She will bear a son, and you shall call his name Jesus (Yeshua), for he will save his people from their sins.*" Studying the Hebrew language, the names given to the people in the Tanach by their parents generally expressed the future expectation of their children or how blessed the parent was in having a son or child. The Hebraic concept here is defined by understanding what the child will
 110 do. This is expressed hebraically by the phrase "tell me what you have done." According to *Matthew 1:21*, the Messiah came into the world, sent by the Lord God to save his people. The English translation (language) however, loses the understanding on the meaning of the name "Jesus" as referring to God saving His people from their sins. The meaning of the name "Jesus" is not explicitly
 115 apparent in the English translation. The Greek language is no better for helping us to understand the naming of children in the Bible. Only in Hebrew or Aramaic do we obtain an explanation on someone's name and thus the importance for studying names in the Hebrew and Aramaic languages.

Shown below is a diagram that illustrates the method the translators used
 120 for transliterating the name of Yeshua into Greek, Latin, and then English. Yeshua is spelled in Hebrew with the ך yod, ש shin, ם vav, and ע ayin to spell יְשׁוּעָה. The yod is transliterated with the letter "y," shin with the letter "s," vav with the letter "w," and ayin with the letter "c" and is silent. In the Greek language, there is no yod equivalent that sounds like the letter "y" therefore the translators chose the best equivalent substitution letter using the letter "Iota."
 125 Similarly, the shin was translated using the letter "sigma." The letter "ayin" being silent was also not translated directly into Greek. Studying the Greek etymology of Ἰησοῦς, it is apparent Matthew was trying to spell Yeshua (יְשׁוּעָה) "phonically" from the point of view of pronunciation by the use of the letters "Eta,"
 130 "Omicron," and "Upsilon." The "Eta" is produced from sounding out y'E'shua and similarly, the omicron and upsilon are included phonically for pronunciation purposes. Note also that transliteration is different than that of "translation."

135

Transliteration takes the letters in the original language and attempts to produce a one-to-one correspondence (equivalence) in the new language. The purpose is so that the word is read and spoken the same as in the original language. The difficulty of the “consonant-based” Hebrew language and the “vowel-based” languages like Greek, Latin, and English is evidenced by the inclusion of the “Eta,” “Omicron,” and “Upsilon” letters in the Greek transliterated name of Yeshua as Ἰησοῦ.



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As we can see, the translation into Latin and then into English follows along the same transliteration technique choosing the correct equivalent letter in each respective language to be harmonious with the source (original) text and with the written language that the name of Yeshua is being translated into. So to answer the question “why not just write Yeshua in Hebrew in these new translations?” The reason is if the Hebrew name “Yeshua” was written in Hebrew in the English translation, English speaking people would read the translation and then stumble over the name of the Messiah. The same principle occurs for the Greek translations if the name of the Messiah would have been written in Hebrew or Aramaic the reader would stumble over the name of the Messiah. Salvation in the name of Yeshua is fundamentally important and stumbling over the name is not the intended purpose of the translation. After the production of the Greek manuscripts, various translations into other languages began to occur. The first of such translations was into Latin. Translating Greek to Latin is straight forward as well as that from Latin to the English language; there are equivalent letters within each language.

Another argument has been made that there is no power in the letter “J” but that there is power in the letter “Y.” It is postulated that there is an error in translating the Yod (Y) using the letter “J.” Interestingly enough, historically this is not the case. According to a composite German-language dictionary of Middle High German (*Mittelhochdeutsche Wörterbücher im Verbund, publisher: Fach Germanistik, Universität Trier, 1878*) the letter “J” originated as a swash

165 character to end Roman numerals in the place of the letter “iota.” It was Gian
 170 Giorgio Trissino (1478–1550) an Italian Renaissance humanist, poet, dramatist,
 diplomat, and grammarian who was the first to explicitly distinguish the letter “I”
 from the letter “J” as representing separate sounds. Originally the “I” and “J”
 represented the same sound. The “J” represented the sound in the English word
 “yet.” Understanding the early pronunciation of the letter “J” the Greek and Latin
 175 word Ἰησοῦ / Iesu begin to sound like it was intended “Yesu” that is derived
 from the Hebrew pronunciation “Yeshua.” The English sound for “J” was
 acquired from the French “J.” In the time of these translations (the English and
 German languages) the Septuagint (LXX), the Greek manuscripts (i.e. Textus
 Receptus and Codex Alexandrinus), and the Latin vulgate (4th century text 382
 180 AD) were the texts used for translating God’s Word (to German and then later
 into English). As a result, the letter “J” is used as a substitution letter for the
 Hebrew “Yod.” We can also observe this in the transliteration of הללויה from
 Tehilim / Psalms into English as Halleluiah and Hallelujah from the Greek
 translation Αλληλούια. The Iota is transliterated with the letter “J” in some
 185 English translations and with the letter “i” with others. The English translators
 used a little poetic license (departure from the convention) to transliterate the text
 but it is pronounced correctly in Hebrew as הללויה. Examine הללויה translated as
 Halleluiah isn’t it interesting that the pronunciation of “Halleluiah” produces a
 “y” sound “halleluyah?” Is the Greek translation Ἰησοῦ supposed to produce a
 “ye” sound while reading? So it might be concluded that the various translations
 (Greek/Latin/English) are all to be read as “Yesu.”

It is also claimed that the translation of the name Yeshua into another
 language causes the name to lose its power. Does calling on the name of Yeshua
 by the English Jesus, the Latin Iesus, or the Greek Ἰησοῦ cause the power of God
 190 to become ineffective? So I ask you the question, does translation from one
 language to another change the nature and character of the Messiah as redeemer,
 savior, Lord, and King when His name is transliterated and placed within the
 biblical texts? Let’s examine the biblical text from *Matthew 1:1*.

195 ספר מתתיהו פרק א פסוק א
 ספר תולדת ישוע המשיח בן דוד בן אברהם:

200 KATA MATΘAION 1:1

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

205 KATA MATΘAION 1:16

Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
 Ἰησοῦς ὁ λεγόμενος Χριστός

205 *Matthæus 1:1*

Liber generationis Iesu Christi filii David filii Abraham

Matthew 1:1

1:1 The record of the
 genealogy of Jesus
 the Messiah, the son
 of David, the son of
 Abraham (NASB)

Matthew 1:16

1:16 Jacob was the
 father of Joseph the
 husband of Mary, by
 whom Jesus was
 born, who is called
 the Messiah. (NASB)

210 Reading the Hebrew translation “ישוע המשיח בן דוד בן אברהם,” the Greek
 “Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ,” Latin “Iesu Christi filii David
 filii Abraham,” and English “Jesus the Messiah, the son of David, the son of
 Abraham” each translation state that Yeshua, ישוע, Ἰησοῦ, Iesu, Jesus, each
 transliteration of the name of Yeshua into its respective language, this person is
 the “Anointed one,” משיח, Χριστοῦ, Christi, Christ, who is “*the son of David,
 son of Avraham.*” The translation of the Yeshua into another language does not
 215 change the character of the Messiah as the son of David and son of Avraham,
 Redeemer, Savior, King, and Lord. Throughout the biblical text, Yeshua, ישוע,
 Ἰησοῦ, Iesu, Jesus is referring to the one whom God had sent for our salvation.
 Thinking hebraically, the truth that is revealed within the scriptures is defined by
 who God is, and what He has done. God sent His only begotten son Yeshua,
 220 ישוע, Ἰησοῦ, Iesu, Jesus to lay His life down on our behalf. The power in the
 name is sustained by the authority of the one who stands behind that name in the
 Hebrew Scriptures. Therefore, there is power in the name of Yeshua, ישוע,
 Ἰησοῦ, Iesu, and Jesus because this is the one whom God has sent to save us
 from our sins. The translation into Greek, Latin, English, Spanish, etc, does not
 225 cause the name to lose its power. This is a very Hebraic concept, we mustn’t
 forget this perspective that is based on the truth written and revealed to us by
 God’s Ruach HaKodesh (Holy Spirit). If translating the name Yeshua into
 another language causes the name to lose its power then we have a serious
 problem, all translations, including the Greek manuscripts cannot be trusted.
 230 The erroneous thinking that “Yeshua is not Jesus” and that “there is no
 power in the letter J” has caused some to state saying “I worship Yeshua and not
 the Christian Jesus.” This erroneous way of thinking poses a serious problem
 because by making this statement one is blaspheming Jesus Christ (Yeshua the
 Messiah) and blaspheming the One who sent him our Father in Heaven (*John*
 235 *12:44*). The statement “I worship Yeshua and not the Christian Jesus” provides
 insight into the one who holds this to be true and the depth of anger that is
 directed towards the church is now directed to God’s Son Yeshua (Jesus). The
 justification made on “not worshipping the Christian Jesus” is related to Easter,
 Christmas, and the no-Torah theology that is taught today within the Christian
 240 Church. So, the one who makes this claim is ascribing the “tradition of men” to
 Jesus Christ (Yeshua the Messiah), this is a serious problem. As we explained
 above when looking at the translations and the languages, we see that in *Matthew*
 245 *1:1* Yeshua, ישוע, Ἰησοῦ, Iesu, Jesus is the Christ, Messiah, Savior, and King,
 the son of David and son of Avraham. These are not names of different people in
 fact these are not “names” plural rather one name singular that is transliterated
 into the various languages. If we take the time to study the languages critically,
 we see the progression Yeshua (ישוע) → Iesou (Ἰησοῦ) → Iesu (Latin) →
 250 Jesus (English) as the text is translated and transliterated into each respective
 language. In addition to this, thinking Hebraically, Yeshua, ישוע, Ἰησοῦ, Iesu,
 Jesus is the Messiah, the One who God has sent to save us from our sins. Do not
 be fooled by teachers today who say that “Yeshua is not Jesus.” This is rooted
 deeply in a spirit of hatred towards the church, not founded on the scientific
 method, not thinking hebraically and critically on the languages, and most

importantly, not in the spirit of love and humbleness of heart as God commands us to live by (*Devarim / Deuteronomy 6:4-10*).

If a man sins, do we blame God for him sinning? (*James 1:13*) The statement “*Christian Jesus*” is blasphemous in its use saying that He (Yeshua, יֵשׁוּעַ, Ἰησοῦς, Iesu, Jesus) causes men to enter into pagan practices and sin. The fact of the matter, it is the “TRADITION” of men that keeps people from leaving their false ways, tradition keeps people from walking away from man's ways. And if we think about it, tradition out of habit causes a person to return to their sin over and over again. It is not Jesus Christ who causes people to do this. The motivation behind saying “*I worship Yeshua and not the Christian Jesus*” is motivated by a spirit of hatred towards the church and the inability to differentiate the difference between the things of God and the traditions of men. A translation of the Bible is not synonymous with sin. One additional thought, could the problem of understanding the relevance of tradition in life be connected to the belief that Rabbinic Tradition is sanctioned by God? Tradition, like everything else, must be understood according to the Scriptures. If a tradition contradicts what is written in Scripture, then it needs to be discarded.

Based upon this erroneous way of thinking, it is said and taught that “*our Lord Jesus’ real Hebrew name is Yeshua. If this is true, then when are people worshipping him in the wrong name?*” Granted, Yeshua is Jesus Hebrew name, this attitude is based out of the idea that the various translations are changing the name of the Son of God, Yeshua. The fact is that, regardless of the language of translation, God sent His only begotten son Yeshua יֵשׁוּעַ (Hebrew), Ἰησοῦς (Greek), Iesu (Latin), and Jesus (English) to lay His life down on our behalf. This is the same name only transliterated into different languages. There is power in the name and that power is sustained by the authority of the one who stands behind that name according to the Scriptures. Those who argue and insist that we call Jesus by his “correct” name Yeshua are concerning themselves with trivial and non-essential matters. The essential matter is that we place our faith in the one the Lord God Almighty sent to save us from our sins. Therefore, there is power in the name of Yeshua, יֵשׁוּעַ, Ἰησοῦς, Iesu, and Jesus because this is the one whom God has sent to save us from our sins. The translation into Greek (Ἰησοῦς), Latin (Iesu), English (Jesus), Spanish, etc, does not cause the name to lose its power. The Scriptures do not give preeminence to one language or translation over another. We are not commanded to call upon the name of the Lord in Hebrew only. *Acts 2:21* says ‘*And it shall be that everyone who calls on the name of the Lord will be saved.*’ (*NASB*). The Lord God Almighty knows who is calling upon His name and who is calling upon the Name of the Messiah regardless of whether they do so in English, Hebrew, Greek, Latin, or Spanish, etc. He is the same Lord and Savior, the way, the truth, and the life (*John 14:6*) that is revealed to us by the Ruach HaKodesh (Holy Spirit). Thus, translation of the name of the Son of God (Yeshua) into another language does not cause the name to lose its power. Translations enable more people to know the Messiah and to place their faith in the living God! Let’s focus on what is most important, salvation in Yeshua יֵשׁוּעַ (Hebrew), Ἰησοῦς (Greek), Iesu (Latin), and Jesus (English) and move on to the more meatier things in the Word of God (*Ivrit / Hebrews 5:12*).

Heavenly Father,

Help me to realize that You in the fullness of Your mercy and grace have preserved and revealed Your truth regardless of the language the holy Scriptures are translated into. The Scriptures reveal the way, the truth, and the life (*John 14:6*) that is provided by atonement in blood in Yeshua the Messiah; Thank You Lord for making the truth of Your Son known to each person in his or her respective language. The atonement that You have provided is an absolute necessity for me to receive forgiveness. Help me to realize the more important matters of salvation and to teach these truths to others. Help me to accept, embrace, and believe with all my heart, mind, and strength the gift You have provided in Yeshua. Help me to effectively proclaim the life, death, and glorious bodily resurrection of Yeshua the Messiah. As teaching the Torah, Help me to teach Yeshua, God's one and only way to draw near to Him and not to be so concerned with the transliteration of Yeshua's name into other languages. Please forgive me of my sins, have mercy on me Lord. Help me to live according to Your will as it is laid out according to the Scriptures. Sanctify me in Your Holy Word Lord and in Your Son Yeshua. Help me to sanctify you Lord in my heart, in my life, and in all that I do. Help me to serve You according to Your will based on the Scriptures. Thank You Lord for everything You have done for me. I give You all of the honor, the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

What to pray:

- Ask the Lord to help you understand the true purpose of the Torah is to believe in Yeshua the Messiah.
- Ask the Lord to help you see, trust, and obey Him and His Word. Ask the Lord to help you "to hear His voice" and "to hold fast to Him."
- Thank the Lord for lifting the burden of sin and revealing His truth in your heart.

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever